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The Reformationist

One Nation, One Idea



Mailbox or Five Questions



Q. Are you guys opposed to democracy? I more subscribe to Mosley and his idea of implementing democratic aspects into the corporate state. Wouldn't providing the individual a means to carry out the actions of the state (each being actors within the state, as they appear in the state) provide this idea of community, whilst withdrawing power away from "brutal thugs" similar to how you addressed the Nazi party? I feel as if the United States has a deep distrust toward their government. Anyways, I think this is a great video.

A. I think it's possible to have the citizens of a nation "carry out the actions of the State" without their being directly responsible for choosing who represents them in the National Legislature or implying sovereignty belonging to those same citizens. Through the incorporation of the occupational groups directly into the State, every action of the individual becomes a State action. A corporatist governing structure I think is much more effective at achieving the goals that democracy claims to want

to achieve.

Q. What if fascism believes in races unifying? Does that mean they allow immigration??

A. Racial unity outside of any national context is an abstraction, it doesn't make any sense. Towards what goal or purpose is this unity directed? Nations should respect each other and their differences. Is this unity? I think not; it's basically treating others how you would like to be treated; the application of personal ethics to the State level. However, within nations themselves you have differences of a racial, religious, income, and occupational type. The process of differentiation is a natural one as societies become larger and more complex. And as this process develops, the need for the State to play an active role to reconcile these differences into a functional whole becomes much greater. So racial unity within a nation is extremely important. But, because unity between races of different nations is impossible due to the lack of the State, the idea that immigration should be tolerated doesn't make any sense. Nations are the products of a time process, where different peoples become one through the sharing of a common history. Immigration, whether from racially similar nations or not, disrupts this process, and in anything other than small amounts has a negative value.

Q. What are y'all's worry's on ANTIFA?

A. The issue with Antifa is that it's reflective of a much bigger problem. Because of the five second sound bite, short attention-span culture we live under; people typically don't think comprehensively or critically. We want and expect life to resemble the fantasies we experience watching movies. This produces a mindset that sees only a simplistic black/white narrative. When Antifa expresses its violent, destructive tendencies it expresses this idea of the world being us vs them; basically it is the evil fascists against the heroic Antifa. As long as Antifa remains an irrelevant nuisance the problems related to this kind of thought are limited. However, as their way of thinking grows more popular, the world itself becomes a

reflection of the simplistic black vs white model, a world defined by its ugliness and unlivability.

Q. What are your views on the LGBTQ community, and if the party did come to power, what would happen to the community?

A. There are two aspects to this. If history is to be a guide, then to some extent homosexuality will always be with us. In addition, the number of people that engage in the activity varies based on social mores. Ancient Rome and Greece would have obviously had a higher percentage of homosexuals than Medieval Europe. Our concern lies with extent, and here's why. Sexuality is much more than a choice taken by individuals, a purely private decision. Sexuality when manifesting itself in heterosexual relationships serves as the vehicle of reconciliation between the sexes. Taken separately, we have very different natures, tastes, and interests. However, through relationships with each other and the production of offspring, we learn to overcome our limited horizons and grow as individuals. The children by consequence become better-rounded individuals through the participation of both sexes in the child-rearing process. Homosexuality flips this dynamic on its head. The contradictions and struggles inherent in a heterosexual union are absent and instead of reconciliation, we have different types living separate lives. Imagine how much more prevalent and widespread racism would be if different races couldn't reproduce. Especially with the growth of modern technology, it's possible to minimize one of the sexes almost completely from this process. Consequently, our policies concerning homosexuality would be to limit its influence in popular culture and withdraw State endorsement of homosexual unions. In that way we reduce its extent without sending it underground, leaving the agency of choice as still an option.

Q. If the National Reformation Party managed to obtain power in the United States tomorrow, what would your primary policies be for this nation? Also, what are your views on 'freedom of speech' and the 1st Amendment? I am just asking out of curiosity.

A. The first priority would be to shut down all media outlets and install governmental control of the internet. The filters which provide news to you and me have become so corrupt that any kind of meaningful change would be impossible; the only hope of obtaining that change would be to alter the context, i.e. change the filter which provides the public information. Long term, under a well-regulated Corporatist structure, multiple media outlets would be able to exist, but under very different conditions.

Party Stats for the Month of May



Website Hits: 2079 (+3.48%)

YouTube: 2130 (+83)

Twitter: 884 (+5)

Facebook: 4,312 (-50)

Instagram: 420

Podcast Downloads: 195 (+37%), YTD 892, Lifetime 3,868

New Members



Total - 6, YTD - 37

Washington - 1

Kansas - 1

Florida - 1

South Carolina - 1

Massachusetts - 1

Texas - 1

Human Rights: A Fascist Perspective (2016)

By Joshua Noyer



As Americans we've all become accustomed to Thomas Jefferson's words in the Declaration of Independence. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men." They've become such an integral part of Americana that they're often taken for granted and criticism applied to their meaning often brings about blank stares or hostility. The idea that our rights are derived from God and are unalienable often puts the opponents of human rights on the same perceptual level as Satan. On the surface, the idea that we're born a human being, and by default given certain freedoms, which cannot be infringed upon by any legitimate institution, and those corporate institutions which compose society have as their primary function the protection of

those rights sounds, very appealing and comforting. As a result, political groupings from the far left to the far right have always attempted to integrate their ideologies with American political doctrine, regardless of any attempt to maintain ideological consistency. Political movements are only as strong as the doctrines they're built around. Personalities come and go, but ideas are what drive movements and policies. If core ideas conflict with each other it'll be reflected in frustrated policy outcomes not squaring with those ideas. For example, the belief that governments exist solely to protect life, liberty, and property does not provide any kind of justification to ban abortion, drugs, prostitution, pornography or any myriad of social moral ills. The failure of Conservative politics can be laid at the door of their ideology of classical liberal individualism. Fascism to be successful must be able to articulate opinions and ideas which add up and don't contradict each other, and if by doing so, we sacrifice popularity in the short term, we will reap the rewards in the future.

American exceptionalism often prevents us from looking at 1776 as a part of a greater string of events which continues to this day. Americans typically perceive it as the seminal event in world history ordained by God, something which outweighs any other era in world history. Theories of rights and government go back to the dawn of time, with each era affecting the development of the one succeeding it. The one commonality amongst the various doctrines of rights is the absence of anything resembling today's Universalist interpretations. Nowhere amongst the ancient doctrines of rights is described a belief that being born a human means inheriting a moral or legal entitlement to have or obtain something or to act in a certain way free from restraint by the State or other members of society, and then applying this theory in an egalitarian fashion to cover all of humanity. Instead what you find is a system of privileges bestowed upon certain classes or individuals by the sovereign in exchange for a given service. Rights were the product of being a citizen of a political community and were given by the State. This is brought up not for the purpose of copying completely ancient conceptions of life but to bring to a skeptical audience the idea that what they believe now to be the whole truth, has not always been and that there are valid alternative conceptions which have

existed throughout time and continue to do so to this day.

A valid conception of rights reflecting fascist thought and containing truths so as to effectively combat the modern notions of rights would have to be philosophical in nature. Modern thought on the issue first developed in the 17th century with the Social Contract and enlightenment theorists which as described above awarded rights on a universal basis based upon a shared conception of humanity. Given that human rights presuppose an ability of the person exercising them to actually use them. We have to ask ourselves does this ability exist, and if so, what is its source? The Declaration of Independence gives credit to God, while the French Declaration of the Rights of Man doesn't credit any specific source. It simply states that "Men are born and remain free and equal in rights... ." What all rights advocates have in common is a very vague and hazy conception as to the source and the exact content which constitutes their ideas. They're very effective at creating a fictional universe where rights are abstractly created and a theoretical man described as exercising them, than actually extrapolating their ideas from human history and nature. The fact that there's not one time in human history where people came together to form a State along the lines they describe doesn't seem to bother them at all.

There are also basic points of logic, which are regularly missed, such as in the American view. Where are the Biblical justifications for rights to be found? If God is the source, then how was this justification reached? The Bible? How can a right belong to an individual when the ability to practice that right is based upon being a member of a social group? Even something as basic as speech can only be developed through interaction with others. Freedom of the press, religion, the right to vote all presume the existence of a stable social order which can only exist side by side with the State. If the existence of these rights is predicated upon a social construct, then the State has a wider function than being just a night watchman with the sole purpose being the protection of these rights. If an argument is to be made for the existence of rights, then the only logical receptacle of those rights would be the social units which comprise the building blocks of any society: The State, family, churches, etc. Without these institutions providing the framework for

the individual to act, even the individual would fail to exist. When individuals or groups receive a moral or legal entitlement to have or obtain something or to act in a certain way, more often than naught, it is for services performed or is derived from a show of lasting responsibility. Mussolini said “Liberty is a duty not a right” which clearly expresses the idea that rights are a social construct. The ability to act in a certain fashion without regards to the context which the individual interacts within is a perversion of political thought which views the human as an atom with no essential connection to any other constituent part of society. History and modern society on the other hand has shown that no individual lives in a bubble. How that person lives their life has an effect on the neighbors and local community. This does not imply that the State should regiment the daily lives of each individual. It does imply, though, that the view that the State’s actions should be limited to its necessary functions is one not based upon reality and is more of an abstraction.

There is a liberal theory of freedom, and there is a Fascist concept of liberty. For we, too, maintain the necessity of safeguarding the conditions that make for the free development of the individual; we too, believe that the oppression of individual personality can find no place in the modern state. We do not, however, accept a bill of rights which tends to make the individual superior to the State and to empower him to act in opposition to society. (Alfredo Rocco)

If the source is social, then rights cannot be allowed to jeopardize the origin of that source. We are born with duties; our existence requires it, whether it's to the family, which gave birth to us, the State which instills civic virtue, or God who provides salvation. It's through the fulfillment of those duties that we realize our true selves and earn our rights.

“Liberty is an idea to be conquered and not a right to be conserved or defended.”
(Ugo Spirito)

2017 A Fascist Odyssey

By B.K. Burton



It was in the very late winter of 2014 that most of us turned our televisions on or opened our favorite news apps on our phones or other mobile devices and were stunned to learn that there were pro-Russian demonstrations in the streets of Sevastopol, a city in a little known slither of land on the eastern horizon of the Black Sea, known as Crimea. The voice of then-President Barack Obama still rings in my ears. He observed that Russia was engaging in “outdated expansionist ideas”. Land grabbing was no longer a viable way of obtaining power, the President contended. The mainstream media was all too eager to add gleefully (not so happenstance one might surmise) that Vladimir Putin was using the same justification that Adolph Hitler had used to occupy the Rhineland and eventually invade Poland due to the dispute over the free city of Danzig. Namely, both said they wished to return their respective ethnic brethren to the homeland. In the case

of Hitler, the desire to unify the German nation was ultimately the cause of his demise. Whether or not the stated reasons for doing what was done in either of these cases were true and honest is not the place of this work to concern itself with, as in either case, any tentative conclusion(s) drawn will likely have to be chalked up to subjective speculation. Here, it is enough to note how the media quickly tied Putin's actions to none other than the widely touted most evil man ever in the history of ever, Adolph Hitler, something we fascists can commiserate with, unfortunately. As with everything, there is usually some truth to both sides of the story (and some falsehood). I mulled over what the president had said and tried to think about it critically, as one always has to do with these politicians in the dim hope of gleaning some splinter of truth, only after having unearthed it from the heap of lies or half-truths piled like rubbish on top of it. After a while and much to my chagrin, I realized that the despised Barack Hussein Obama was spot on, hit the nail on the head, and right. Any expansionist aspirations by way of land grabbing were indeed very outdated.

Although geopolitics are very complicated and cannot be condensed and boxed into a one-dimensional world view, the point remains, that what Barack Obama was really saying was correct. It would be easy to take what the President had said at face value and assume that his liberal world view (or rather a philosophically Marxist worldview as I am fond of pointing out) had informed him to believe that land grabbing was all too violent and violence was the way of the past and utopian pacifism the way of the future. But whether he knew what he was saying or not (and perhaps granting him this benefit of the doubt is really too generous), he was, by way of proxy, admitting that military takeovers were no longer necessary. That yet another utopian ideology, aided and abetted by the advent of modern communication and technology, had allowed for the same takeover of countries, of peoples all over the earth, only very quietly and oh so subtly; our old friend capitalism.

With the Presidency of Barack Obama, we saw the most peculiar marriage of communistic notions and capitalism. Although for those of us who occupy the

third-way point of view, it really wasn't so peculiar, as perhaps only we are truly capable of understanding the shared aspects of the two. Both are wholly materialistic and both aim to internationalize the world. It is precisely at this cross-section of internationalization where the two tend to propagate their utopian nonsense. The logical result would appear to be a one-world system of governance where there are no borders, no countries, no God, nothing to kill or die for, all that John Lennon "Imagine" malarky - with, of course, the caveat of autonomous governing bodies (the EU, United Nations, etc. and who knows what the future holds right?) and an international ruling elite very much having possessions and very much having money just as in our present capitalistic system, where the lords of international finance will reign supreme over the masses, a tune John Lennon would like to sing even less than his old Beatles hits if he were still with us.

Now allow me to reconvene the readers' attention to the fact that the Devil wasn't so much in what President Obama had said but what he said necessarily implied. This was that a country could be taken over, much more humanely of course, by allowing international corporations to move into a country by way of a multinational trade deal i.e. NAFTA, CAFTA, TPP and the like. It is much easier to send in corporations to separate people from their money and their labor than huge armies. Those corporations will subjugate the indigenous peoples and have them work in sweatshops for pennies or simply buy up their land as in the case of many African countries. Here, they mine all of the diamonds or otherwise precious gems and/or metals out, all while bringing wonderful democracy to the beloved people. Those at the top of the host country will make money and the industry bearing country will make money, and the lowly people will foot the bill. This democracy replaces any 'outdated' or 'tribal' sort of 'low' culture with the 'high' culture of capitalism, a one-world, faceless, monolithic culture, a culture that utterly destroys the nuclear family as has been seen here in America and is now being perpetrated to its fullest in India even as I formulate this essay. The Indian family of today is the American family of the 70s where the mother is being torn away, whether she likes it or not, from the home to enter the workplace (many times a call center in the case of India) just so the family can make ends meet, the

family wage having been obliterated. By the time Indian capitalism reaches the point of American capitalism, Indian culture will truly have been eradicated as Indian couples not only traditionally house themselves and children but also their parents. In India, even more so than in 1950's America, the wife is needed at home. Probably in the near future, this will no longer be sustainable. And so capitalism will have accomplished what even Alexander the Great could not by use of his awesome military might, which is the conquest of the Indus Valley and the Indian subcontinent. Even the British Raj was not as effective due to the fact that the Raj gave the people a definite face to be able to turn against. Capitalism hasn't the face of a man to turn one's ire toward or its location able to be pinpointed on a map. It cannot be run out of town by an angry mob. And so the plague drifts from people to people (or rather directed) across the globe until nothing is left, at the very least not culturally. This is the same everywhere capitalism holds sway.

In my short 29 years, I have seen a marked difference in my small southern town since the advent of NAFTA. Decent jobs have left, and they have been replaced with service jobs that pay nothing if replaced at all. The face of the community has changed...and not for the better. Nearly unlimited illegal immigration (which the system requires for ever cheaper labor) has brought with it an atomizing effect and foreign values. And let the reader make no mistake, it is no accident that millions of Muslim "refugees", or "migrants" as they are called, also currently flood into Europe in an endless torrent of foreign humanity. For my hometown, the end result is a place where nobody wants to live anymore. The mill executives and the other country clubbers left for greener pastures (or greener greens at the end of a fairway if you like) long ago. What's left is a community where the sense of community is gone with the wind. What replaced it is a culture of drugs, obesity, dream-crushing poverty, hopeless negativism, and death. Perhaps the worst part is just the same as what is currently happening in India; the nuclear family has been effaced and blotted out. For many folks here, as well as large swaths of the country such as the rust belt, there is no future, and there is no hope, much less any hope for a better future.

For Putin however, the veiled lesson was that you can own another country without crushing it under the weight of a thousand tanks. And if only he would get on board with this world view instead of bothering about petty and trivial things such as any ideas of ‘nation’ or ‘traditional morality’, the world would be a much more happy-go-lucky and all-around better place. Go along to get along.

Capitalism, along with its illegitimate child with daddy issues, and communism, are two different peas that occupy the same pod. This new synthesis of the two is almost too natural. Both ultimately have a deadening effect on the spirit, the family, the nation, and both are utopian internationalist-oriented. Communism did not die with the fall of the Soviet Union. Capitalism and Communism absorbed and utilized the most subtle aspects of each others’ characteristics and, with the seducing social justice ideas of communism along with the imperialistic aspects of capitalism the world could finally be dominated. I do not wish the reader to think that I mean to say this was a plot that occurred overnight. Rather, exactly because they had to compete on the world stage for so long the two rubbed off on each other and due to certain social movements and wars on either side, one would give somewhat to the other precisely in order to stay alive. It was only after the fall of the USSR this new synthesis could be brought into one domain and appropriated by a bourgeoisie eager to stretch its legs in a brave new world. The social justice aspects of the one would woo the masses and, while this opiate was being force-fed to the people, the majority would not be able to comprehend what the other was doing. The social justice issues of leftism, safeguard to a degree the ruling elite from being viewed as heartless. Here, we must remember that both systems are also adversarial, pitting us against each other, thus allowing these snakes to go on as always. Because of this, cohesion of the people is not possible, either to the far right or the far left as the elites have occupied both and yet neither at the same time, a truly masterful tactic.

For anyone who may think this a bridge too far, I would only wish to call the reader’s attention to the fact that our adversaries on the left also bemoan this synthesis though for different reasons. They contend that this synthesis is not

socialist enough. I recently stumbled upon a flyer at my university inviting students to attend a seminar, I suppose one could call it, put on by none other than the local chapter of the International Socialist Organization. Rest assured, they are outright communists as they speak glowingly of the Communist Manifesto. At least, we fascists have the guts to not hide like cowards behind semantics, but I digress. On this flyer, there were a number of speakers lined up to present their high-minded ‘vision for the future’. Interestingly enough, the first speaker was setting the table for the evening with a speech entitled “What Fascism is and how to fight it”. I particularly marvelled fact that the title of the speech preemptively conditioned the listener to know that fascism is something that must be fought before the speaker ever even took stage. Say what you will about the socialists - I have no regards for them - but they are not stupid, and they are not disorganized. This aside, however, I was interested to learn more about this organization that so blatantly and freely flaunted its ideology on campus. That evening, seated comfortably at my desk and sipping warm tea, I fired up the old laptop and began to read the material posted on their web page. I soon found a paragraph that corroborated my view by the very far left that the ruling classes of the world have attempted to blend capitalism and communism together. It stated, and I quote,

The ISO believes that socialism must come through the struggles of the working class...our socialism has nothing to do with the authoritarian, bureaucratic societies that have claimed to be communist, like China, North Korea or the former USSR-nor with the political parties in Europe and elsewhere that call themselves socialist, but preside over capitalist governments. [ISO, 2017]

While the ISO is defunct, the largest socialist organization in the US holds to similar views, i.e.,

Democratic socialists have long rejected the belief that the whole economy should be centrally planned. While we believe that democratic planning can shape major social investments like mass transit, housing, and energy,

market mechanisms are needed to determine the demand for many consumer goods, . . . We applaud the democratic revolutions that have transformed the former Communist bloc. [DSA, 2020]

Indeed, the elites must believe that they have masterfully devised a smokescreen for themselves. Cover would be provided for the thief and like a thief in the night, the people would not know that they were being robbed blind. After the long and bloody fight between them, capitalism looked at communism and said, as the famous line from *Animal Farm* goes, “you know we’re not so different you and I”. They learned from each other. The one very directly and often violently assumed the possessions of all the people while the other is able to accomplish the same and ends much more subtly. And for world domination, it was precisely this subtlety that was needed. Mr. Putin’s perceived tactics were not subtle' enough for these elites apparently. It is really such a hindrance for them when a major power of the world does not wholly play by the rules of the game they have devised for themselves.

Perhaps for me, your humble and intrepid author, the realization that all things ‘left’ and ‘right’ in popular modern political thought and practice, were, metaphorically speaking, two black holes inhabiting the heart of the same galaxy, dancing around each other, drawing each other closer and closer together with their soul-crushing gravitational pull to their black lightless depths, was the single greatest epiphany that led me to fascism. Their merger has and can only create a supermassive binary black hole, bending spacetime - and with it, reality - emitting gravitational waves that have the capacity to destroy everything. Whether this was by design or incidental we can only speculate.

This author has formed his opinion. What we do know for certain is that it will be the great destroyer of all cultures and all nations. For my part, I looked at the state of things and thought there must be another way, a way to save ourselves from oblivion. The next logical question to ask me was, "what else is out there?" When I began to read about the philosophy fascism, I did not have to make room for its

ideas and ideals in an already cluttered brain full of beliefs. I quickly realized that I had been a fascist all along and that its philosophy was my own. I had innocently yet naively been trying to forcibly fit myself into popularly accepted politics by occupying the very lonely and nowadays non-existent moniker of ‘conservative Democrat’. I had never felt at home in that party, however and found myself sometimes awkwardly trying to defend it, or politicians belonging thereto when I really couldn’t reconcile what I was attempting to defend with my own beliefs. For me, my old school blue collar southern upbringing as a Republican was simply out of the question. It was my coming to the firm resolution that fascism was the only spacecraft left to jump into that could save us from the twin black holes of capitalism and communism that finally made me accept that I was a fascist. The only question now is, as a world, is it too late to escape the gravitational pull, or have we already entered the event horizon from which there is no escape? Only time will tell but we must never give up.

ISO (2017). International Socialist Organization, Building a socialist alternative. (n.d.). Retrieved November 17, 2017, from

<http://www.internationalsocialist.org/about/do/building-a-socialist-alternative>

DSA (2020). DSA – Democratic Socialists of America

George Floyd protests and the rage of identity politics

By Jeremy Horne, Ph.D. (The Ax)

A catalyst for change or destruction?

Let's sit down and chat about recent events and what they mean for us. On 26 May 2020 George Floyd was brutally manhandled and murdered by Minneapolis, MN policeman Derek Chauvin for allegedly passing a counterfeit \$20 bill to a store employee. Circumstances here are somewhat muddy. Any one of us could have been innocently in the same situation. Among all the bills I have handed over in payment over my seven decades of life, I bet I have given out bogus money. Hence, before being charged, it would be reasonable to consider the incident accidental before intentional. Would most persons be arrested and treated like Floyd? Think of Floyd. Did the police have reason to think his having contacted money peddlers or owning a printing press? While the answer is speculative, my guess would be "no".

To point out the need to think critically, rather than be reactionaries (reacting to events), let's dispense with a few items before discussing the fallout. I look at Floyd, himself,

Floyd, despite the usual tendency of people (hence, "reactionary") and in the present case place him on a pedestal, we find his apparent police record:

Case (Cause) Number	Style	File Date	Court	Status	Type Of Action / Offense	
114323001010-3 Complete(C)	The State of Texas vs. FLOYD, GEORGE (SPN: 01610509) (DOB: 10/14/1973)	11/27/2007	337	Defendant: Disposed(D) Disposition: Disposed(DISP)	AGG ROBBERY- DEADLY WPN (F)	
105047301010-3 Complete(C)	The State of Texas vs. FLOYD, GEORGE PERRY (SPN: 01610509) (DOB: 10/14/1973)	12/15/2005	179	Defendant: Disposed(D) Disposition: Disposed(DISP)	POSS W / INT DEL / MAN / DEL PG1 >=4<200G (F)	
097658901010-3 Complete(C)	The State of Texas vs. FLOYD, GEORGE PERRY (SPN: 01610509) (DOB: 10/14/1973)	2/6/2004	185	Defendant: Disposed(D) Disposition: Disposed(DISP)	MAN / DEL CS PG I <1GRAM (F)	
115177701010-2 Complete(C)	The State of Texas vs. FLOYD, GEORGE (SPN: 01610509) (DOB: 10/14/1973)	1/3/2003	12	Defendant: Disposed(D) Disposition: Disposed(DISP)	TRESPASS PROP / BLDG- NO FORB ENT (M)	
092886901010-3 Complete(C)	The State of Texas vs. FLOYD, GEORGE LEE (SPN: 01610509) (DOB: 10/14/1973)	10/29/2002	184	Defendant: Disposed(D) Disposition: Disposed(DISP)	POSS CS PG 1 <1G (F)	
107577801010-2 Complete(C)	The State of Texas vs. PERRY, FLOYD (SPN: 01610509) (DOB: 10/14/1973)	8/29/2001	5	Defendant: Disposed(D) Disposition: Disposed(DISP)	FAIL IDENT TO P-O-FUGITIVE (M)	
984955901010-2 Complete(C)	The State of Texas vs. FLOYD, GEORGE (SPN: 01610509) (DOB: 10/14/1973)	12/9/1998	6	Defendant: Disposed(D) Disposition: Disposed(DISP)	THEFT - \$50-\$500 (M)	
079379601010-3 Complete(C)	The State of Texas vs. FLOYD, GEORGE (SPN: 01610509) (DOB: 10/14/1973)	9/25/1998	262	Defendant: Disposed(D) Disposition: Disposed(DISP)	THEFT FROM PERSON (F)	
075978001010-3 Complete(C)	The State of Texas vs. FLOYD, GEORGE (SPN: 01610509) (DOB: 10/14/1973)	8/3/1997	182	Defendant: Disposed(D)	MAN / DEL CS PG I <1GRAM	

[<https://www.snopes.com/news/2020/06/12/george-floyd-criminal-record/> and <https://greatgameindia.com/george-floyd-criminal/>]

I say "ostensible, because clicking on the provided link - <https://www.hcdistrictclerk.com/eDocs/Public/Search.aspx?ShowFF=1> - results in the server timing out. So much for SNOOPES. But, even so, theft, robbery, drugs, and failure to identify oneself are not in the same league as counterfeiting money.

Those finding no sympathy with him or his murder invariably will drag out the "record", my using the quotes because of an inability to access an official document on a government website. But, let's say the image above is correct, there is no justification for the way he was treated. Regardless of one's past, s/he is entitled to due process – innocent until proved guilty and restrained only as necessary to be meted justice in a court of law. Clearly, this did not happen, demonstrated by forensic analysis of the now-infamous video

[<https://www.medpagetoday.com/blogs/working-stiff/86913>]. "The cause of death is police restraint" [Ibid.]. For anyone, death is too high a price to pay for supposedly passing bogus currency. So, one asks why Floyd died.

Here is where context takes over. Without describing it in detail, suffice it to say enough evidence exists to demonstrate blacks suffer more police brutality than others [e.g.: <https://www.apa.org/monitor/2016/12/cover-policing> ; <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5388955/>], and dropping back further to bring more into view, we start looking at higher rates of impoverishment, incarceration, and income levels, all of which has led to charges of long-standing and systemic racism – the singling out of "persons of color" for discrimination. Search with "Google Scholar". I, for one, accept the data but venture to write about two areas, the myth of race and how "race" and a person's other physical characteristics have been parlayed into "identity politics" and how it has set us on a dangerous path towards civil oblivion.

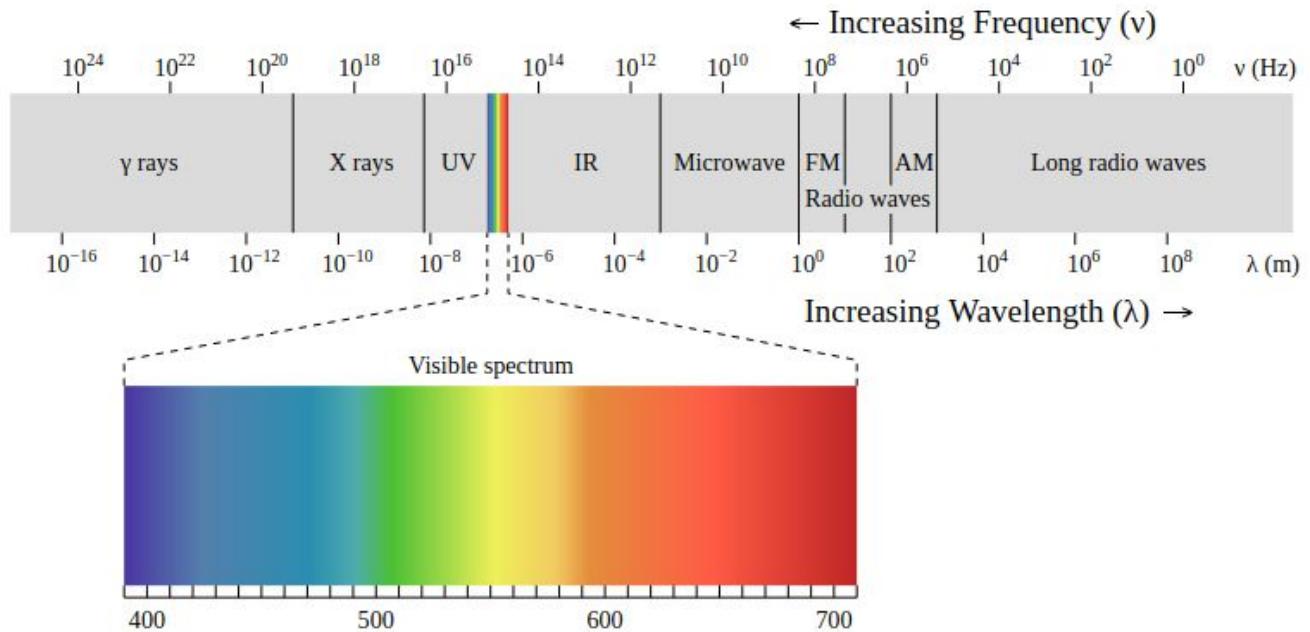
The myth of race and how it is threatening our very existence

Let's be clear. "Race" is a human construction. Let me demonstrate empirically. First, melanin content is a common bellwether for pigeonholing a person into a

"racial" category, hence the word "black". At the outset, this is ridiculous, simply because those of persons of a dark-brown skin perforce are not black.

Here is why:

Let's be scientists for the while, not advocates for a social cause. It is all about boundaries and how they are determined. I start with the electromagnetic spectrum:



[https://upload.wikimedia.org/wikipedia/commons/f/f1/EM_spectrum.svg]

We have a scale above ostensibly saying where one frequency begins and where the other ends. However, let's look more closely. Take the scale and magnify the dividing lines. Ultimately, you will reach Planck scale, where, Hawking says particles flick in and out of existence (Google the phrase, "Hawking – particles in and out of existence", and you will see the problem.) In essence, we are not sure about the relation between discreteness and continuity. When does a gamma ray become an X ray, for example? So, what is "red"? Even in citing angstrom units, you are reduced to the boundary problem, and ultimately, you are the one calling the shot. Where does one classification begin and the other end?

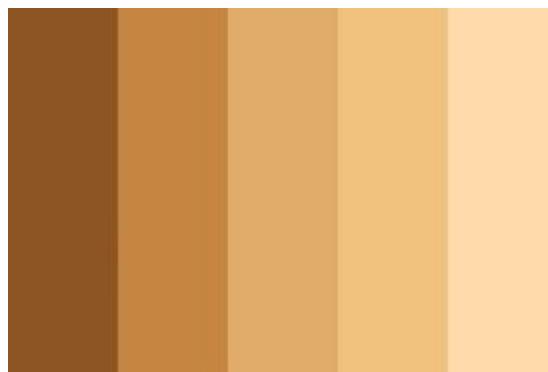
Another way of looking at it is by consulting the double-slit experiment, where we find out locating a particle depends upon our judgement ("Copenhagen interpretation"). Heisenberg's "uncertainty principle" is yet another facet of the same problem. In the sociological real there is Peter Berger's *Social Construction of Reality* [<http://perflensburg.se/Berger%20social-construction-of-reality.pdf>].

Try the following:



[<https://4rootz.com/colored-hair-gel-isnt-just-for-halloween-anymore/>]

The following depiction of human skin hues is deceptive because of the dividing lines:



[<https://www.quora.com/What-is-the-difference-between-brown-skin-and-dark-skin-Arent-both-dark-since-theyre-not-light>]

All we need to do is refer to the previous image and the discussion previous to that to see the problem. Now, look at your own skins to see the color differences. The same problem emerges.

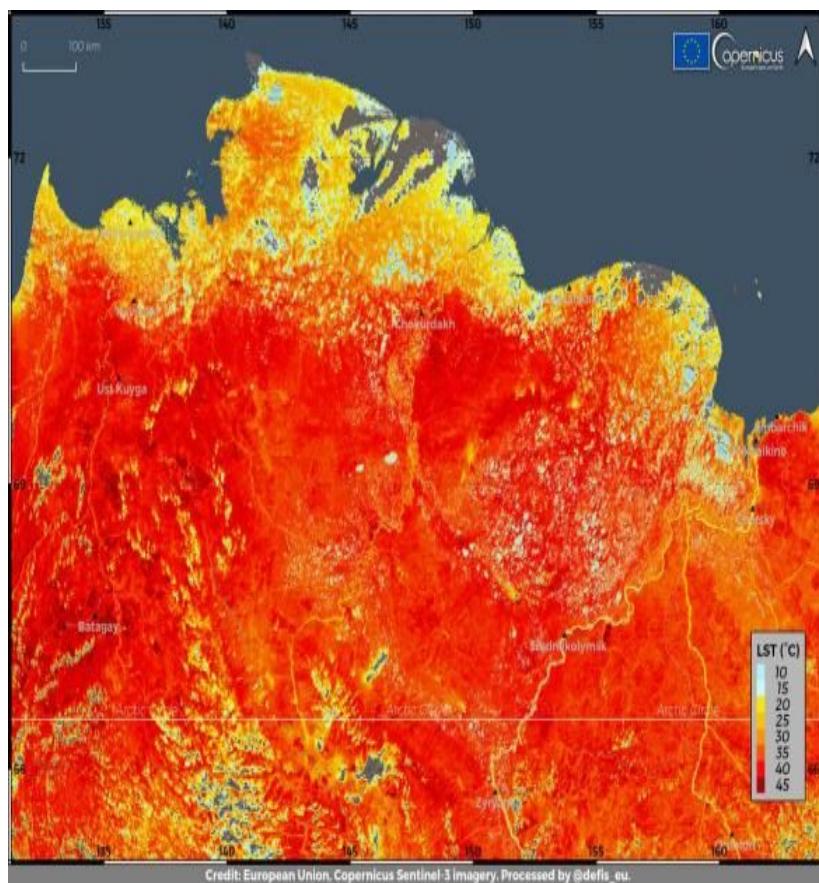
All of this is for color. Other physiological parameters – bone size, shape, and configuration of articulation; hair, stature – on an on – fall prey to the same boundary issues. Such says nothing about the permutations of physiological characteristics. Even if you could group persons generally, the recombination of characteristics each with their boundary issues presents the same situation

[https://www.researchgate.net/publication/227612119_The_Status_of_the_Race_Concept_in_Physical_Anthropology].

Where do we draw lines and how we classify are human inventions? Even if there were some innate structure holding all the elements, what we see and experience still is through ourselves; we see ourselves through ourselves and cannot jump outside our own skin. We then move to the motivations for doing so.

We can point to the long sorry history of "racial" conflict over the centuries – slavery, Jim Crow laws, and police brutality, and I do not need to regurgitate the details here. Critical is understanding how the social imposition of boundaries, thus creating "race", is a fatal substitute for what is necessary for the human race, hence civilization, to thrive.

We need to see how identity politics is a diversion from implementing necessary social solutions to problems confronting us: global warming, income stratification, resource depletion, overpopulation, and mounting complexity (especially technological). For example, all the while these protests and COVID-19 pandemic have been occurring, the permafrost in the northeastern Siberian region has been melting at alarming rates under 100 degrees Fahrenheit (no, I did not mistype "100") temperature.



[<https://public.wmo.int/en/media/news/reported-new-record-temperature-of-38%C2%B0C-north-of-arctic-circle>]

Too, the US stock market speculators have been having a field day parasitizing the economy, despite the major crises. Something is going on the mainstream media is

not telling us why. These predators have their own identity politics: their narcissistic selves. For sure, they are not getting any poorer.

Now, we have the clincher. At the present crossroads, humanity has a choice either to rethink its identity and the undercurrent of processes (philosophy) generating it or return literally to business as usual and its attendant consumerism and alienation to undergo the Holocene Extinction

[https://en.wikipedia.org/wiki/Holocene_extinction#:~:text=The%20Holocene%20extinction%2C%20otherwise%20referred,a%20result%20of%20human%20activity.].

The way out

"Racism" is symptomatic of something deeper. Again, it is perceived color and physical features culminating in identity politics. That is, a person is named (socially constructed) and classified (also socially constructed) to be manipulated or controlled. To "understand" something, you name it. Then, underneath identity politics is an ersatz philosophy serving to obstruct introspection, a critical reflection of one's core values, one's ethos. Identity politics through the Hitler regime is what catapulted us into World War Two and what now is unraveling the fabric of contemporary society. We look to the thinking underpinning a society and the outgrowths.

The United States, like most of the industrialized world, is patterned after the 16th century Reformation spawning the worship of materialism, expressed by the "life, liberty, and pursuit of happiness" enshrined in the 1776 U.S. Declaration of Independence. The ensuing Industrial Revolution demonstrated how this ideology was to play out, people merely becoming cogs in a production machine. Alexis de Tocqueville at the beginning of Chapter 1 to Volume II of Democracy in America opens with:

I THINK that in no country in the civilized world is less attention paid to philosophy than in the United States. The Americans have no philosophical school of their own, and they care but little for all the schools into which Europe is divided, the very names of which are scarcely known to them.

Given current events and the conspicuous absence of philosophy in U.S. school curriculums (and emphasis on business), we can see nothing has changed since 1835. Americans are doers, not thinkers, and praxis alone helps explain why social movements fail or are not long-lasting, elections (at least in modern times) offer no real choice, and why predators have been allowed to dominate the landscape (marked by speculators, banksters, severe income disparities, etc.). Alaric in 410

C.E. found Rome decayed, gold squirreled away in secret places, a few whores, and people starving. Sound familiar?

You know, when a country thinks it's citizens should have universally-accessible (including affordable) health care, you know indeed the people are sick – in more ways than one. Mentally, so much gangland activity, the drugs, school shootings, and now the protests are hallmarks of something more grave than the mere "identity" of "identity politics". It is the core, alienation from oneself, and society. It is ironic a disease – COVID-19 may be the necessary catalyst for needed introspection about the worth of materialism and attendant consumerism helping to destroy the environment. We need to look only to Max Weber's *Religion and the Rise of Capitalism* to see how this predatory and evil system has generated the alienation.

"Race", populism, and gangs are just three of the many affinity methods exhibiting dangerous and primitive tribalism

[https://en.wikipedia.org/wiki/Talk:Tribalism#%22Tribalism%22_as_euphemite ; <https://en.wikipedia.org/wiki/Tribalism>] created as poor substitutes for what desperately is needed, the State. Be reminded these primitive concepts are more exclusionary of others and focus on a relatively simple social unit, a small collection of individuals when compared to more developed units like a large city or country.

Paradoxically, we need a new identity politics. It is called "organic identity", where individuals exist because of society and society exists because of the individuals.

Bringing it all together

A pandemic has generated tumult, forcing peoples worldwide into confinement and offering an opportunity to be removed from consumerism and introspective. The identity politics of the false idea of race is transformed into the search for a solution to the growing alienation in capitalist regimes. In a parallel manner and a reaction to the sterile mechanization of the Industrial Revolution, the 19th-century social philosophers gravitated to the view societies were organisms. World War One was a deadly milestone exhibiting how destructive mechanization could be. While the response was various fascisms and the evil perversion of National Socialism, World War Two was even more destructive, with the promise of global annihilation through nuclear war. Talk of the maximum extent of tribalistic thinking!

National Reformation Party readers already know much of the above, their studying G.W.F. Hegel, Emile Durkheim, and the likes of Gentile, Palmeri, Rocco, and Pitigliani. Simply reviewing philosophers like these is not enough to bring about change. We must internalize as organisms organic thinking – living it the reality, for we are, after all, organisms. It is only natural, not the Cartesian mechanism of animals only being machines. We identify with ourselves, but an individual exists only because of what it is not. Accordingly, we do the same in looking to the collectivity of the beings around us. An element is defined by the set and vice versa; so too we follow those laws of nature. Structurally, it is called the State, a proper noun telling of a special relationship. So too, organicity transfers itself to our surroundings, because without them, we alienate ourselves into oblivion.

Let's get the word out! I want to live. Don't you?